THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."—DANIEL 2: 44.

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DISCOURSE BY ELDER ORSON F. WHITNEY.

THE following discourse was delivered by Elder Orson F. Whitney in the Tabernacle, Salt Lake City, Sunday, May 8, 1898.

I realize, my brethren and sisters, the responsibility of the position that one occupies who is called to be a teacher, even temporarily, to the Latter-day Saints, and I feel the need of depending upon God this afternoon for what I shall say. I pray for His Holy Spirit, that it may inspire the words which shall be spoken; that nothing may be said that ought not to be said, and that nothing may be left unsaid that should be spoken.

It is a great mission that rests upon men to be made teachers in the midst of their fellow men. I am now thinking of three great teachers whom God sent forth to teach His truths to mankind—truths that perhaps have become so familiar to us that they seem like an oft-told tale, but which were strange and startling to the generation to which they were first delivered. These three teachers I regard as probably the greatest that ever came forth from God. They are Moses, Jesus Christ, and Joseph Smith. An investigation of the truths they taught will fully warrant the declaration that I make concerning them.

There is no question among Christians as to the pre-eminence of the Great Teacher—the greatest of all—even Jesus Christ, our Lord. It is conceded by all who believe in Him that He spake as never man spake. And many there be who accord to the Prophet Moses greatness and eminence as a teacher. It is recognized that the Ten Commandments which God gave through him are the basis of modern jurisprudence. But when it comes to Joseph Smith, the Prophet, of the last dispensation, a smile of

incredulity, perhaps of scorn, wreaths many a face at the bare suggestion that he was a teacher, and a great teacher, come from God.

But let us judge the tree by its fruits. Men do not gather grapes of thorns, or figs of thistles. Jesus Christ laid this down as a principle by which all men might be tested: "By their fruits ye shall know them;" not by idle rumors, not by the slanders of their enemies, but by what the men themselves teach, by the truths, or errors, they bring forth, by the works they make manifest; for, said He, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . Wherefore by their fruits shall ye know them." We who are the disciples of Joseph Smith, or rather, the disciples of the Son of God through the teachings of Joseph Smith, are perfectly willing that his life and character, his teachings and his works should be submitted to this divine test. Judge Joseph Smith by the doctrines he enunciated, by the nobility of his character, by the sincerity of his life, by the earnestness and honesty of his heart, made manifest in his willingness to die for the sake of his convictions. Do not judge him by idle tales and rumors. Look at the man himself; take his teachings and his works; and judge him and them by the light that lighteth every soul that God has sent into the world.

First, however, let us speak of Moses. In what consisted the greatness of his teachings? A glance at the condition of the world in his time is sufficient to show this. He it was who brought to man the knowledge of the true and living God. Men had been worshipping various deities in the nations round about. Away off in India they worshipped the god Brahma, and saw in all the forces of nature and all the passions of men, good and evil, so many separate and distinct manifestations of the one god, Brahma. God was in everything, and these manifestations of natural power were manifestations of deity—a doctrine that modern philosophy would call the "immanency of God," who

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent."

But was this a God that men could get very near to? Could they appreciate such a divinity and worship him in a satisfactory manner? Could the yearning soul of man, longing to draw near to its maker, feel that such a divinity as this was its Father in heaven? Down in Egypt they were worshipping beasts and reptiles—the ox, the goat, the crocodile, the beetle. These to the Egyptians were gods, or shrines which the gods inhabited, who had come down to the earth to watch mankind. Such was the reverence paid by these ancient people to these deities that when one of the animals died it was regarded as a national calamity and the goat or the ox was buried with costly and magnificent ceremonies. It is supposed that one of the secrets of the hatred of the Egyptians for the Israelites was because the latter were shepherds and at times slew the fatlings of their flocks. In Phœnicia, round about the land of Canaan, towards which Moses was about to lead the Children of Israel, who had just emerged from Egyptian bondage—they worshipped the sun as Baal, and

the moon as Ashtoreth; they also worshipped the stars, the seasons and the forces of nature. Everything in sight was a god—for polytheism prevailed there—and they worshipped these divinities with all manner of licentiousness. You remember, the worship of Baal and Ashtoreth was the great seductive influence that prevailed at times against the Children of Israel and led them away from the worship of Jehovah.

Such were the ideas prevailing in these three centres of religious thought and philosophy when Moses the man of God, came forth. He proclaimed against these practices, this idolatry, He said in effect: "You must not worship the sun, or the moon, or any object in nature. These are the creations of God, they are not the Creator. You must worship God in heaven, the invisible Jehovah, the Eternal Father, the Maker of heaven and of earth, who created man in His likeness, in His image, male and female. Lift your thoughts above the visible things of life. Walk not by sight, but walk by faith, and believe in God and trust in Him, although you do not see Him." This was the substance of the teaching of Moses regarding the personality of God. He taught them that the being they were to worship had created man in His own image. That was not the sun, nor the moon, nor the trees, nor the flowers. It meant that God was in the form of man; for if he had created man in His own image, He Himself must be in the image of man.

This was the great service that Moses rendered to mankind. It is an old song, an oft-told tale to us who have inherited this knowledge even by tradition from the earliest times, and have had it restored to us in these latter times. We cannot half appreciate, except by a great effort of imagination, the value of the service rendered by Moses, the Prophet of God, when he taught men whom they were to worship.

Jesus Christ taught the same truth. He had been speaking of the Father to His disciples, and Philip said to Him, "Lord, show us the Father, and it sufficeth us." The Savior answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Christ was in the form of a man. Paul tells us that He was the express likeness of His Father's person. Here was a re-enunciation of the same principle taught by Moses, but which had become dim in the minds of men, as truth will ever become dim through the lapse of ages, if we do not take a course to keep the testimony thereof alive in our hearts, if we do not live near to God, practicing the principles He has revealed, and if we do not have among us inspired men to teach us and remind us continually of the truth.

Any fire will die out if it is not supplied with fuel. Any lamp will be extinguished if it is not replenished with oil. The testimony of the truth, however miraculously it may have been kindled in the human heart, however brightly it may burn for a time will grow dim, will gradually die, and the living embers will become dead ashes, if the works that God has enjoined upon us be neglected, if we do not meet together often, as He has commanded, and hear His word taught, if we do not submit ourselves to the discipline that He has instituted for the purpose of renewing and keeping alive our faith, and if we do not have living prophets and oracles

of God to guide us, to remind us, to admonish us, and to teach us anew the everlasting truth. These things come about very naturally, very gradually, but surely and inevitably, if we do not take the course that God has marked out. And so it was that, although Moses had taught the knowledge of the true God to the children of Israel, they were continually turning their backs upon Jehovah, forgetting the invisible Deity and worshipping Baal and Ashtoreth—things that they could see. You remember how prone they were to idolatry, even in the days of Moses—tainted with it no doubt from their long sojourn in Egypt; so that while Moses was up in the Mount, receiving the knowledge of the true God, conversing with Him face to face, in order that he might testify that he had both seen and heard the God that Israel was to worship, the people persuaded Aaron to make them a golden calf—one of the Egyptian gods.

It is the tendency of the natural man to demand signs and outward manifestations; the Israelites wanted a god that they could see; and hence they erected the golden calf, and bowed down before it. They were seduced again and again, because they neglected to do the things that God required of them, and their minds were darkened in consequence. The knowledge that Moses had kindled in their hearts became dim, and gradually died away. They forgot that their God was in heaven, and they worshipped the sun and the moon, like the heathen nations around them. Hence it was necessary for the Lord to send prophets again and again, to rekindle the old fire, to revive in the hearts of His chosen people the original knowledge that they received from Moses, reminding them that they must not walk by sight, but must have faith in the invisible God and believe the testimonies of those who had been worthy to see and converse with him. The masses of the people were not worthy to see God. Moses tried to make His people worthy, but they would not submit themselves to the necessary discipline; so the Melchisedek Priesthood and the fullness of the Gospel were taken into the heavens when Moses departed, and Israel was left with the law of Moses, with the law of carnal commandments, with the Aaronic Priesthood to rule over them, until the dawning of a brighter day.

[TO BE CONTINUED.]

UTAH RIPPLES.

(From the Wasatch Wave.)

Oats are in great demand throughout the state and consequently prices are going up.

The game warden of Salt Lake County is making it warm for violators of the game law.

A Salt Lake City nursery this season shipped one lot of 15,000 fruit trees to Bloomington, Illinois.

The new seminary school building at Huntington has been finished and is now occupied by the school.

An addition is to be made to the Rio Grande Western railway shops in Salt Lake City at a cost of $10,000.

Troops have been sent from Fort Duchesne to Lily and Brown Parks, in Colorado, to compel the Ute Indians to return to their reservation.

Work on the Utah and Pacific rail-road is progressing at a satisfactory rate, and will be pushed forward as fast as men and money can do it.

The heavy snow storms and high winds of Sunday, in the northern part of the state, had the effect of rendering a good many of the telephones useless.

During the past week twenty-six marriage licenses were issued by the county clerk of Salt Lake County, who declares that this was rather a light week for Cupid.

Private George H. Lacey has returned to his home in Manti from Manila, where he went with the Utah battery. He has been on the sick list since last July and was honorably discharged on this account. He says he is content to remain in Utah henceforth.

One farmer in Juab County has become wealthy through the growing of lucerne seed alone. Seven years ago all he possessed was forty acres of barren, arid land. This he seeded with lucerne, and he has added to his holdings from time to time, until two weeks ago he refused $17,000 for his possessions.

A large tract of land formerly attached to the Uncompahgre reservation and thrown open for settlement adjoining Ashley valley, is to be reclaimed by water from the Uintah river, which will be tapped by cutting a canal about ten miles long, as soon as permission can be obtained from congress to divert a portion of the waters of Uintah river.

One hundred and sixty-seven missionaries have been called to labor in the various stakes of Zion during the next three months in the interest of the Mutual Improvement Associations.

The church, at the commencement of the new year, will resume charge of the publication of the *Deseret News*, which for some years has been in the hands of the Deseret News Publishing Co. It is understood that Elder Charles W. Penrose will be the chief editor, and H. G. Whitney the new business manager.

Though chosen one of the twelve Apostles, the name of Elder Rudger Clawson was retained at the late stake conference held in Brigham City as the President of the Box Elder stake of Zion. This is no new departure as several of the Apostles have at different times temporarily presided over stakes, as, for instance, President Joseph F. Smith over Davis stake.

The Deseret Sunday School Union has adopted a button and badge. The button has a white ground with design in blue. The centre of the button shows a beehive supported on the four standard works of the church—the Bible, Book of Mormon, Book of Doctrine and Covenants and Pearl of Great Price. Above the beehive is the legend "Holiness to the Lord," and beneath "Deseret Sunday School Union." The ribbon is light blue with gold lettering.

The Stake Conference of the Mutual Improvement Association convened in the Salt Lake tabernacle, Sunday morning, November 20. The morning session, being an officers meeting, was devoted exclusively to the hearing of reports. At the afternoon session the names of the officers of the association were presented and unanimously sustained. The speakers at the afternoon session were Elder George M. Cannon, Elder T. A. Clawson, Elder Beckstead, Elder George H. Wallace, Elder Albert White, Elder Moses W. Taylor, Elder Heber C. Ireson, Professor Willard Done and President George Q. Cannon.

The efforts of the committees of the approaching Sunday school convention are bearing fruit in an assured large attendance, so large, indeed, that some believe its sessions will have to be held in the large Tabernacle instead of the Assembly Hall. The program of topics, speakers and songs are already published. Elder George D. Pyper will have charge of the singing; Prof. J. J. McClellan will preside at the organ, and Captain John Held will be cornetist. Among the soloists will be Miss Mabel Cooper, Mrs. Nellie Druce-Pugsley, George D. Pyper, Heber S. Goddard, and last but not least, the veteran George Goddard, who will give "Hold the Fort" and "In Our Lovely Desert."

MODERN HEROISM.

The Rev. J. F. Makepeace some time ago delivered a discourse on the subject of "Modern Heroism." He introduced his subject by referring to the imprisonment of Paul and Silas at Philippi. In the course of his remarks he contrasted the courage of Christians to-day with the courage of Christians 1,800 years ago, and wondered why the human race had degenerated in this respect. He informed his audience that there would never be a repetition of such persecutions as the ancients were subject to—that the persecutions of the future would not be of the body but of the mind. He thought that social influence was a great barrier to christian progress and showed the necessity of being faithful to religious convictions, even though this faithfulness should cause us to side with a minority. His closing remarks were chiefly on the importance of truth and its necessity in all our undertakings. As an illustration of this necessity he referred to the building of a brick wall and said that such a wall could not be built without the aid of some truth. Were it built in opposition to the truths which engineering science had revealed the wall would topple over. He hoped young people in these days of sectarianism and religious bigotry would be heroic by being very careful what they believed.

On the whole the synopsis of Mr. Makepeace's remarks is very good, but we do not doubt that more light could be thrown upon the subject in question. If we will turn to the pages of sacred history and study the career of Paul as it is there described, we shall discover the reasons why that great Apostle and his associates always possessed so much courage. They knew that the principles they advocated were of divine origin and that they had been duly commissioned to proclaim those principles to the

children of men. With this assurance they were able to approach the people with exceptional boldness and fearlessness and were at all times prepared for the greatest of persecutions. But the laws and ordinances as taught and administered by Paul have been so transformed that the "so called" religions of to-day are but dead forms of the religion of the primitive church. Men have become so divided and so uncertain on religious matters that it is quite an impossibility for them to be in possession of that gospel love and that godly courage which have made the lives of the early saints so notable.

"History repeats itself" is a common phrase and implies that, given the same circumstances in any country or age, the same results are likely to ensue. The Latter-day Saints testify to all mankind that the doctrine they are teaching is that same unpopular doctrine for which Paul and Silas were imprisoned. Is it at all probable that such a bold statement would cause a repetition of such persecutions as the early christians endured? Let us appeal to the history of the Latter-day Saints and there we will find the answer. No sooner was their testimony of the Gospel made known to the world, than persecution raged as fiercely as ever it did in the days of the Savior and His Apostles. Their leader himself—the Prophet Joseph Smith—filled a martyr's grave, and not only he, but many of his followers. Persecution still continues, though not of such a blood-thirsty nature as formerly. Of what character were the persecutions which the Saints endured in the beginning of this dispensation? Were they of the body or of the mind? Wherever we find the Gospel as introduced by the Savior there we shall find the distinguishing mark—persecution.

Social influence it is true has its bearing on all societies, even on the Latter-day Saints to some extent, but those who are in possession of the Spirit of the Gospel of Christ will not hesitate to sacrifice wealth, position and fame for truth. The dictates of our conscience demand that we should be loyal to our convictions no matter how, where, or what we may worship. Though we may belong to the minority, as in the case of the Latter-day Saints, still let us be firm in our convictions, for remember the straight gate is narrow and few walk therein. Any man who for conscience sake sides with a minority and suffers for it is a hero indeed.

A certain amount and a certain kind of truth is necessary in every department of life. The truths of the science of theology are just as invaluable to the student of theology as the truths of engineering science are to the engineering student. Without the former truths the student cannot understand the doctrine of the Savior, and, therefore, is entirely incompetent as a minister of the Gospel. Without the latter truths success would be impossible in the most common branch of engineering. We can thus see that a creed which is contrary to the truths of divine theology will fall to the ground just as surely as a brick wall would were it built contrary to the truths of engineering science. If we discover then that a doctrine is not in perfect harmony with the laws of theological science, we must at once conclude that such a doctrine is a counterfeit.

J. CUTHBERT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 15, 1898.

ADDRESS OF GREETING.

To the Latter-day Saints throughout Europe:

We, your Brethren and fellow servants in the cause of Christ, have been chosen by the Presidency of the Church and set apart to succeed Elder Rulon S. Wells and counsellors in the Presidency of the European Mission; and while we accept this trust and the labor thus assigned us, we do so in deep humility, with a lively sense of the responsibilities which this appointment entails and the imperative necessity there is that we should have the support of our Heavenly Father and the unfailing light of His spirit to direct us in our labors in order that we may succeed.

In assuming the direction and oversight of the missionary labors of the Latter-day Saints in these lands, we cannot but feel gratified with the prosperous condition in which the mission was bequeathed to us by our predecessors, and we are thankful for the degree of system as well as energy, zeal, earnestness and humility, which characterizes the labors of the Elders so far as we have had opportunity to become acquainted with them; and while we are not personally acquainted with all of you, we ask that you will not look upon us as strangers; but that you will give us the same loving assistance, confidence and fellowship that you have so generously accorded our brethren who have preceded us in this position and ministry.

We regret that our esteemed associate in the Presidency, Elder James L. McMurrin, is for a time unavoidably detained by other responsibilities, but we hope to give him a welcome shortly.

In the interval, as the conferences come around, we hope to visit and familiarize ourselves with the brethren of the Priesthood, the affairs and condition of the mission and the Saints in general.

The work to which the Elders have been appointed—that is to preach the Gospel of repentance unto their fellow-men—is a labor of love, and one which, like virtue, is its own reward.

In order to attain success and obtain the only reward that follows this labor, it is necessary to exemplify in our lives, as far as possible, the practical operation of the principles we are sent to teach. Therefore, let us be thoroughly imbued with the spirit and genius of our calling, and be strict observers of all the rules and counsels which God has given for the regulation of the lives of His saints; that men seeing our works may be led—if not "to glorify God"—at least to investigate the system of which we are the feeble exponents.

Finally, brethren and sisters, be earnest in the propagation of the Gospel, and valiant in defence of its principles. Take advantage of every suitable opportunity of introducing the same, remembering always the admonition of our Savior, "Be ye therefore wise as serpents and harmless as doves;" and rest assured you have our hearty indorsement and aid in every good word and work, and with the spirit of the Lord to direct us and his blessing upon our efforts, we cannot fail of success.

That we may be thus blessed is the sincere desire and earnest prayer of your brethren and fellow laborers in the cause of truth,

PLATTE D. LYMAN,
HENRY W. NAISBITT.

CIVILIZATION *VERSUS* BARBARISM.

SOME one has said that the civilization of our age is only a thin crust covering a seething volcano of barbarism, which needs only a slight disturbance to cause it to break forth in its fury. It is to be hoped that this is an exagerated statement, but the acknowledgment must be made that there is much truth underlying it. The civilization displayed in the polished manners and culture of the higher classes is not unmixed with relics of barbarism, as witnessed in the indifference manifest on every hand to the sufferings of the poorer classes through poverty and misfortune.

Science and art are taxed to their utmost to invent and produce for the benefit of humanity, engines and devices to assist in furnishing the necessaries, comforts and luxuries of life so cheaply that they may be enjoyed by the poor as well as the rich; while the same God-given brain power is used in inventing diabolical engines for the rapid and wholesale destruction of human life, and which will, incidentally, cause sorrow and mourning to the survivors.

Millions are spent in the cause of popular education, which is one of the highest indications of civilization, and the barbarism is displayed when, after receiving the benefits thereof, men use the knowledge and power thus gained for selfish ends to that extent that they will oppress their fellow men.

Civilization builds churches in which to teach the doctrines of love to God and "peace on earth and good will to men;" but let the alarm of fire be sounded and the devotees in their eager desire to save themselves, will mercilessly trample under their feet the aged, the weak and the helpless.

Noble examples of heroism there are, where men risk and sometimes sacrifice their lives for their friends, and even for strangers; but the fact that the praises of such are published abroad and sounded on every tongue, is an indication that these instances are the notable exceptions and not the rule.

The spirit of the times leads to the belief that the crust of civilization is rapidly solidifying, and that the outburts of barbarism are becoming less frequent and less violent. This is forcibly apparent in the humane conduct of the Spanish-American war and the patient avoidance of bloodshed and other cruelties that are always incident to warfare. Another favorable indication is the disposition of the nations to settle their disputes by

friendly arbitration rather than resort to the time-established, though barbaric, arbitrament of brute force.

In a social way the tendency for the better is manifest in the increased comfort provided for the inmates of work-houses, insane asylums, prisons and other institutions for the care of the unfortunate, as also in the considerate treatment they receive. The decrease of corporal punishment in the schools and the acknowledgment that children have rights that teachers are under some obligation to respect, the laws to protect workmen against unfavorable conditions that may be prevented by employers, and laws for the prevention of cruelty to animals, are all indicative of the strengthening of Christian civilization. Besides these, the rapid spread of the spirit of religious liberty throughout the nations, and the tendency among individuals to treat, with some degree of respect, men of opposite religious views, may be mentioned as among the most favorable forecasts of the better times to come; for it is through these conditions only that the Gospel may be preached to every nation, kindred, tongue and people preparatory to the coming of our Lord to reign on the earth.

A. W.

PRESIDENTS RULON S. WELLS and Joseph W. McMurrin sailed for their homes in the Mountains of Utah on the Dominion Line s. s. *Canada* at 3 o'clock p.m., Thursday, December 8.

We wish them a pleasant journey home and a joyous meeting with their families and friends. Their labors in this land have been such as will meet with the approval of the leaders in Zion, and we bespeak for them a hearty welcome home.

THE date of sailing of the Anchor Line s.s. *Furnessia* from Glasgow has been changed from December 29 to December 30, 1898.

RELEASES AND APPOINTMENTS.—Hector A. McQuarrie has been released as President of the Irish Conference and appointed to labor as a Traveling Elder among his relatives in the Scottish Conference.

T. Lonsdale Allen has been released as a Traveling Elder in the Irish Conference and appointed to preside over that Conference.

Walter J. Knell has been released as a Traveling Elder in the Irish Conference and appointed to labor as a Traveling Elder among his relatives in the London Conference.

Henry Catmull has been released as Traveling Elder in the Norwich Conference, on account of ill health, to return home on December 15, 1898.

Elias Geo. Gardner has been released from the Leeds Conference and appointed to labor as a Traveling Elder in the Bristol Conference.

NOTABLE BALLOON ASCENT.

A REMARKABLE balloon ascent, says *The Scientific American*, occurred at the Crystal Palace, near London, on September 15, by Professor Berson, of Berlin, and Mr. Spencer. The large balloon reached an altitude of more than five miles, the exact height being 27,500 feet. This altitude has only

been once exceeded, and that was by Glashier and Coxwell in 1862, when they ascended 37,000 feet. A complete equipment of instruments was carried, and the observations and scientific results were most satisfactory. Mr. Spencer says the balloon went straight up at the rate of 1,000 feet a minute for 10,000 feet, when it struck air currents which turned it toward the southeast; at 18,000 feet it took a southwesterly direction; at 25,000 feet there was a decided feeling of dizziness, and breathing became difficult. The aeronauts then began inhaling compressed oxygen, and the result was instantaneous. The men would have been unconscious had they delayed using the oxygen a moment longer, but with the aid of this gas they were able to attend to the manipulation of the balloon and the instruments. At 27,500 feet there were only four bags of ballast left, and it was decided it would not be safe to throw any more away. The thermometer showed 29 degrees below zero and the aeronauts shivered and trembled, though they were very warmly dressed. All metallic articles, such as the steel tube of the compressed oxygen, were coated with ice. The sun was so dazzling that they did not dare look at it. The descent was made at a terrific speed in the upper altitudes. When the ballast bags were thrown out to steady the balloon, sand scattered in the air and played around the car. When within 10,000 feet of the earth the balloon began to descend steadily, and the aeronauts alighted in safety in a field of stubble after accomplishing one of the most remarkable ballooning feats on record.

IRISH CONFERENCE.

THE Irish Conference of the Church of Jesus Christ of Latter-day Saints convened in the Whitehall Buildings, Ann Street, Belfast, on Sunday, Dec. 11, 1898. Meetings were held at 10:30 a.m., 2:30 and 6:30 p.m.

There were present: Of the presidency of the European Mission, Platte D. Lyman and Henry W. Naisbitt; Elders Jos. McKnight and Jno. S. Smith of the Scottish Conference; President H. A. McQuarrie and all the Traveling Elders of the Irish Conference.

At the morning session the general authorities of the Church and the presidency of the European Mission were presented, and unanimously sustained.

Elder H. A. McQuarrie was sustained as President of the Irish Conference, and the following as Traveling Elders: Walter J. Knell, T. Lonsdale, Allen, Nels Nelsen, Louis C. Duncan, Joseph W. Smith and Francis Merrell.

The following statistical report for the last six months was read: Missionaries from Zion—Seventies, 7. Local Priesthood—Elders, 5; Priests, 3; Teachers, 3; Deacons, 1; members, 100; children under eight years of age, 30; total number of souls, exclusive of missionaries, 130. Tracts distributed—from door to door, 14,233; in open-air meetings or otherwise, 868. Books distributed—sold, 6; loaned, 63; given away, 32. Strangers' houses visited—with first tract only, 4,464; first invitation, 94; re-invitation, 183; Gospel conversations, 861. Meetings held,—hall, 101; cottage, 10; out-

door, 84; Priesthood, 5; Sunday school sessions, 20. Baptisms, 12; confirmations, 12; children of members blessed, 9; died over eight, 1; new subscribers for STAR, 12.

The speakers at the morning services were: Elders Walter J. Knell and Jno. S. Smith; in the afternoon, Elder T. L. Allen and Pres. H. W. Naisbitt; in the evening, Elder Jos. McKnight, President P. D. Lyman and Pres. H. A. McQuarrie.

We were blessed with good weather throughout the day and our meetings were well attended, both by Saints and strangers. The conference was a success in every sense of the word, and one not to be soon forgotten.

A Priesthood meeting was held at 5 My Lady's Road, Belfast, on Saturday evening, December 10, at which the Elders reported their labors for the past six months, when good counsel and encouragement were given by the Presidency. Before leaving they expressed themselves well satisfied with the good prospect of the work in Ireland.

N. JOHNSTON, Clerk of Conference.

BEAUTIFUL SALT LAKE.

MR. F. H. RICHARDS of the Atlanta, Ga., Journal, has this to say in his paper of his recent visit to Salt Lake City:

"With all the prejudice which every one of the Georgians held against the Mormons, all were forced to admit that they had never visited a more beautiful, a more comfortable or a more hospitable city. Though its population is only 60,000, it has buildings which would do credit to New York, and the Mormon Temple, which was 40 years building is the greatest religious structure in the United States, having cost $4,000,000. The Mormon Tabernacle, adjoining, is unquestionably the greatest auditorium in this country, seating 12,000 people, and being unequalled in acoustics. This fact was demonstrated to the Georgia party at a special organ recital given in their honor. Seated more than 200 feet from the organ, the faintest whisper of the organist could be heard by the entire party, and when he dropped a little white pin, on the keyboard of the organ the sound was as clear as if he had been seated two feet from us. As to the music of that organ, I despair to speak. The organist was one of the greatest in the country and the organ is the second largest in the United States, and probably the best. The oratorios were superb, but when he touched the vocal chords and made them sing Narcissus, one could close his eyes and imagine that Patti or Neilsen at her best was singing the beautiful strains of that grand song. Salt Lake City lies in the most fertile valley in this country, a valley which was reached by Brigham Young and his followers after a weary and almost despairing pilgrimage across the Great Desert. The selection of this site and the development of the surrounding territory stamped Brigham Young as one of the great pathfinders and developers of America. His name is held in honor even by the most intense anti-Mormons in Utah. He will have no successor, because there was only one Brigham Young, as there was only one Caesar and one Napoleon.

"Everybody visited Salt Lake in a spirit of incredulity. We had heard that the water would hold up the human body, and this we scarcely believed, but when some of us literally sat on the water as comfortably as we would in a rocking chair, we felt remorse for all the doubts we had ever entertained. This great lake, one hundred miles long and with an average width of forty miles, is more than 22 per cent. salt—about five times as salt as the sea. Hold a drop of it in your hand, and in that fine, keen air you have a crystal of salt in a moment. The pleasure of our stay in Salt Lake City was greatly heightened by the courtesy of Mr. Don Palmer, the handsome host in the Kenyon hotel, who gave his time, during our stay, entirely to our service."

THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Continued from page 758.*]

CHAPTER XIV.

THE CONDITION OF THE BRITISH CHURCH AT THE TIME OF THE ARRIVAL OF THE SAXONS—KING ARTHUR—ST. DAVID—PELAGIANISM AGAIN—THE DAWN OF CHRISTIANITY AMONG THE SAXONS IN BRITAIN—QUEEN BERTHA.

THE arrival of the pagan Saxons in Britain boded ill for the church. They no sooner discovered the beauty and fertility of the land than they aimed to possess it. A fierce war, which continued for about one hundred and thirty years, followed. It ended after many vicissitudes in the final defeat of the Britons, who sought refuge in the remote fastnesses of Wales and Cornwall. During this era of bloodshed the condition of the British church was deplorable. Little is recorded of its history. Here and there well known names appear, but history and tradition, truth and fable are so intermingled that at this late date it is impossible to separate the one from the other. The British chroniclers claim that the conquering invaders turned their ruthless hands against every person and thing connected with the service of the Christian church. They "destroyed every church they could reach, and slew the Christians at every altar; the bishops and clergy were hunted down like wild beasts, and either perished miserably, or sought refuge in expatriation." Many of the clergy found safety in Armorica,* but the greater part fled to Wales and Cornwall.

* Armorica.—On the extinction of the British hierarchy by the invasion of the Saxons, many of the Christians found a refuge in Armorica, or Brittany, both countries having for two centuries before maintained a mutual and international friendship. The first recorded emigration of Britons into that province took place under Maximus, who assigned the government of Armorica to Conan, a chieftain from the south of Caledonia. The district which they peopled received and yet retains the name of Brittany, and the resemblance of the colony to its parent-land, long continued to distinguish it from the neighboring provinces. In the middle of the fifth century, owing to the incursions of the Picts, thousands of Britons crossed the channel, and sought a refuge among their coun-

The most noted British hero of the hour was Arthur,* the hereditary prince of the Silures, and the elective king of the nation. The ancient historians have woven around his life such a net work of romance that what is assuredly true of him is disbelieved by many. "He reformed the celebration of divine worship," says Ussher, "which had been nearly destroyed in the cities, villages and towns; he restored the churches which had been destroyed by the pagan Saxons, or were going to decay; and he took care to have proper pastors and bishops appointed to watch over the churches, and devote themselves to the study of religion." For it so happened that during Arthur's changeful reign that the church not only suffered from the assaults of the Saxons, but was rent asunder by internal discord. Pelagianism and Catholicism fought for supremacy. For a time the former triumphed, but finally, as before, succumbed. One of the leading prelates of this age who had much to do with the overthrow of Pelagianism was Dewi,† Archbishop of the whole of Wales, and known to us as St. David, the patron Saint of the principality. Geraldus Cambresses, a friendly critic, after the manner of his times, sums up St. David's virtues in the following quaint language:

"He was to all a mirror and a pattern of life: he taught both by precept and example: was an excellent preacher in words, but more excellent in works. He was a doctrine to those who heard him, a model to the religious, life to the needy, defense to orphans, support to widows, a father to the fatherless, a rule to monks, a directory to men of the world; being made all things to all men that he might win all to God."

To suppress Pelagianism, Dubricius, bishop of Caerleon, in the year 519, convened a council of the clergy at Llanddwi Brevi (Cardiganshire) at which also the "lay princes and people assembled. The effort was ineffectual until David was sent for. The effects of his arguments and discourses were very marked and the Pelagians were discomforted. A few years later he convoked another synod of all the clergy in Wales, at which the acts and decrees of the Synod at Brevi were confirmed. Later, Oudoceus, bishop (or archbishop) of Llandaff called three councils. At the first he excommunicated Mouricus, king of Glamorganshire, for the murder of Cynitus. After two years he repented of his crime, and came to the bishop in tears, desiring to be restored to the communion of the church.

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trymen in Armorica. The third emigration took place at several intervals during the Saxon invasion. The Christian religion was early propagated in Armorica; Tours was the capital, and still maintains the metropolitan dignity.

* Arthur.—The accounts of Arthur are so conflicting that scarcely anything can be told with certainty about him. Some assert that he conquered the whole of Western Europe and reigned supreme ruler from Norway to Barbary. Others claim that he was simply a British chieftain who defended with varying success the narrow limits of his principality. There is great uncertainty as to his death. Some accounts state he was killed at the battle of Mount Badon; A. D. 520, others that he died at Camlin, in Cornwall, A. D. 542. He was buried at Glastonbury.

† St. David.—Was bishop of Menevia, afterwards called St. Davids, where he founded a monastery. Some place his death at A. D. 544, others as late as A. D. 601. He is commemorated as a saint on the 16th of March.

Previous to which, however, he was compelled to undergo a course of penitential discipline, by fasting, prayer, and alms deeds. A second synod was convened to give sentence on King Morcant, who had assassinated his uncle, and he was likewise compelled to make satisfaction to the church. At the third synod Guidnert was solemnly excommunicated for the murder of his brother. At the end of three years this prince not having fully complied with the prescribed course of discipline, the bishop refused to remove the censure. St. Oudoceus dying soon after, Guidnert received absolution from Berthguin, his successor in the see of Llandaff, having made satisfaction with prayers, fasting and alms."

The depraved condition of society made public by the action of these councils does much to confirm the statements of Gildas.*

We now come to the dawn of Christianity among the Anglo Saxon rulers of Great Britain. It is probable that there were Christians among the people as early as A. D. 565, possibly earlier. "At this period Kent was governed by Ethelbert, a monarch of great power and ability, who had compelled the other sovereigns of the island, whether Britons or Anglo-Saxons to acknowledge him as their superior. Alford, the Romish church writer, confesses it to be very probable that Irmiric, the father of Ethelbert, permitted the Christian religion to be professed in his kingdom. Ethelbert, we find, married a princess named Bertha, the daughter of Charibert, king of Paris. This lady was a Christian; and by permission of her husband she caused a deserted church built by the Romans in the neighborhood of Canterbury (St. Martin's) to be repaired and fitted up for divine service. She was accompanied by the bishop of Senlis, of the name of Luidhard, who preached in the church of St. Martin, for thirty years previous to the arrival of Augustine, and whose saintly deportment reflected a lustre on the faith which he professed. It would appear from the humanity and kindness with which St. Augustine was received immediately on his arrival that Bishop Luidhard was his precursor, and opened a way for his success; and that the piety and prayers of Queen Bertha herself are not likely to have been without their effect in causing Ethelbert to lend an attentive ear to the preaching of St. Augustine."‡

Another writer,† speaking of these events says:

"Besides Luidhard, several French chaplains attended on her, [Bertha] and an old temple, situated a little without the walls of Canterbury, had been assigned to her use for the performance of Christian worship. Many persons about the court of Ethelbert, who soon after succeeded to the crown, were disposed in favor of the new faith by the exemplary conduct of Bertha and Luidhard. Some were made at once converts, others were

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* Gildas.—Like John the Baptist, was habited in a rough hair cloth, made the bare floor his bed, and had a stone for his bolster. Like the Baptist, too, he vehemently exclaimed against the prevailing vices of his fellow-countrymen, and earnestly exhorted them to appease the Divine anger by the reformation of their conduct.

† From Yoswell's Chronicles of the Ancient British Church.

‡ Hall's Lives of the Queens of England.